

BOSTON RECORDER AND TELEGRAPH.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS AND EDITORS—CONGRESS STREET, BOSTON, MASSACHUSETTS.

No. 50—Vol. XI.

FRIDAY, DECEMBER 15, 1826.

Price, \$3 in 6 m. or \$2 50 in adv.

RELIGIOUS MISCELLANY.

BIOGRAPHY OF REV. S. WALKER.
Extract from a sermon delivered in Danvers, July 7, 1826, at the interment of the late Rev. Samuel Walker, by the Rev. B. Emerson of Salem.

The text, on which the discourse was founded, is Rev. 14: 13. *And I heard a great voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord, from henceforth; they shall rest from their labors, and their works do follow them.*

There is ordinarily, in the life of a Christian pastor, but little that is suited to excite a deep and general interest in the public mind. There is nothing new and wonderful, nothing great and splendid, to arrest the attention and dazzle the eyes of the beholder. While the adventures of the traveller, the exploits of the military chieftain, and the fictions of the novel, are listened to with avidity, the labors of the faithful servant of Christ are regarded with little interest. And yet, were the achievements of the greatest generals, and of the illustrious founders of states and kingdoms, and the achievements of an able devoted minister, compared together in that light, in which every work will soon be exhibited, how would the glory of the world fade away before the lustre of that glory, which shall hereafter encircle the servants of the Lord! "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

The Rev. Samuel Walker was born of respectable parents in Haverhill, in this county, on the 27th day of January, 1779. From his birth to the time of his entering Dartmouth College, in 1793, at the age of 19, we are not furnished with any important materials of his history.

While a member of College, his conduct was regular, his application to study close and constant, and his standing as a scholar, though respectable at that time, was not high, that when he took his bachelor's degree, in 1802, he was deemed the valuer of the appointment. This is an evidence that he possessed good native talents.

In the latter part of his college life, his mind was drawn toward the interests of religion, and the welfare of his own soul. But as there was no special religious excitement among the students, and the number of the decidedly pious was very small, his feelings were not generally known, until he made a public profession of religion, by uniting himself with the Rev. Mr. Tompkins' church, in his native town.

Soon after leaving College, he was employed, for a season, as Preceptor of the Academy in the West Parish in Bradford. But his heart was set on the work of the ministry; and to a preparation for this he soon devoted his attention. Having relinquished the instruction of youth, he assiduously applied himself to the study of theology, under the direction of the Rev. Dr. Spring of Newburyport. Some time in the year 1804, he received a license to preach the gospel, and exercised his gifts, with much acceptance, in several places, before he was invited to preach as a candidate for settlement in this place.

After a suitable term of probation, he accepted a call from this church and society, and was ordained on the 11th of August, 1805. I well remember, as do some of you, the trembling solicitude, which he manifested on the day of his consecration, arising, no doubt, from a view of the magnitude and awful responsibilities of the office, with which he was about to be invested, and his own insufficiency for the work.

From that time to his last sickness, his labors have been seldom interrupted, and but little diverted from the spiritual interest of the flock, over which the Holy Ghost had made him overseer. He has been constantly with you, and able to be unremittently engaged in active service.

But though so much devoted to pastoral duties, his talents were known and appreciated abroad. In 1815, he was chosen by the Massachusetts Missionary Society as a member of their board of Trustees; and, in 1818, was chosen the Secretary of that Society, in the place of the late Dr. Worcester. Mr. Walker discharged the duties of that office with great zeal and fidelity. It may probably be said with truth and propriety, that no Secretary, and no officer, of that Society, was ever engaged in its interests with equal zeal and perseverance. He felt, that an institution, which keeps in the field, more or less of the year, from 20 to 25 ordained missionaries, is a great concern, and that the supervision and correspondence, which are devolved chiefly upon the Secretary, attach a great responsibility to the office. The prosperity of the Society, which he held that office, is the best evidence, that his zeal in the cause was directed by wisdom.

As to the manner, in which he discharged the sacred duties of the ministry, you can testify with what vigilance he watched over your spiritual interests, with what earnestness he prayed for the salvation of your souls, with what affection he visited the chamber of sickness and the house of sorrow, with what discrimination and warmth he applied the sanctions of God's law and the consolations of the gospel, with what readiness he ever obeyed the call of duty, and showed himself willing to spend and be spent in his Master's service.

Nor did he labor in vain. Though not favored with a general revival of religion under his ministry, yet there were several seasons of refreshing and ingathering; and, in these seasons, you witnessed the delight he expressed in the work of the Lord.

The structure of Mr. Walker's mind disposed him to the active duties of his profession, rather than the severe investigations of the student; and the circumstances, in which divine providence placed him, led to the formation of corresponding habits. As, in the kingdoms of this world, some men are fitted for the cabinet, and others for the field; so, in the kingdom of grace, some are qualified to explore the principles and facts of religion, and others to publish them abroad and impress them on the hearts of men.

Mr. Walker possessed many excellent properties as a preacher. His voice was clear, strong, and sonorous. His utterance was easy, distinct, and fluent. His style, though diffuse, was always chaste, and sometimes, elegant, but never studied and dry. And, though his discourses were delivered with but little gesticulation, yet the solemnity and earnestness of the manner secured the attention of the hearers.

To speak of the social virtues of our departed brother, were superfluous. We expect that every Christian, & especially every Christian minister, will be exemplary in the various duties of life.

But I must present him before you, in that painful, but interesting scene, which closed with his earthly existence. The state of mind, most to be desired, I think, on the bed of death, is a calm and sweet composure arising from submission to God, and a firm intelligent trust for pardon and salvation, in the atonement of Christ. And such, I am happy to say, was the state of our brother in his last sickness, and when he left the world.

Though his sickness was long, and his sufferings intense, he bore them with a patience, that was remarked by every beholder. About two weeks before his death, when informed that his physicians and friends had almost relinquished the hope of his recovery, his thoughts first flew to his beloved family, and the strength of his conjugal and paternal affection was expressed, by a deep solicitude for his wife and children, in the prospect of leaving them, without his care.

But his mind soon became peaceful and serene, and so remained, until his spirit took its flight, as we believe, to the region of celestial glory. During the last week of his life, I was favored with repeated opportunities of conversing with him on his views and feelings, in the prospect of immediately putting off this tabernacle and entering the world of retributions. When inquired how he felt in view of this great change, he replied, "I have no terrors upon my mind, nor do I feel a high degree of joy. I feel a sweet peace and calmness, and think I have an entire submission to the will of God, and desire that he may be glorified in me, whether it be by life or death."

When asked what he thought and felt, going, as he soon must, into the presence of God, and the light of eternity, in relation to those doctrines of grace, which he had so long preached, and so zealously maintained, his answer was, "Those truths of the gospel never appeared so precious to me as they do now. I never felt their preciousness so much. They are my support and comfort." Here he roused and spoke with a louder voice, and tones of stronger emphasis,—"You know," said he, "that I have always been strenuous for the doctrine of atonement, as grounded on the divine character of Christ, as a doctrine of vital importance. This is my rock," repeating the expression with greater earnestness, "This is my rock. Christ is all my hope. He is all-sufficient, and I commit myself to him." On this theme he appeared disposed to dwell; but his strength was exhausted, and he could say no more.

This conversation took place on the day but one before his death. I have given his own words, as I received them from his dying lips. They clearly show, that standing as he was upon the verge of the grave, with the scenes of eternity before him, and in the full possession of his reason, his faith in those distinguishing truths of the gospel, which he was well known to hold, as essential to the Christian system, instead of being shaken, was greatly confirmed. They also afford a fresh evidence of the preciousness of these truths, as the foundation of the believer's hope, and as sustaining and comforting his spirit in the dying hour.

This departed our lamented brother, in the 48th year of his age, and the 21st of his ministry.

But, though dead, he yet speaketh. Hark! hear you not his voice from that dark shroud! "Prepare to meet thy God!" This voice should penetrate the heart of every minister of the gospel present, and especially every member of the Association to which our departed brother belonged. Let the event we so sincerely deplore, and the affecting scene we so daily witness, lead us, my brethren, to review our ministry; and to resolve, that we will return to our fields of labor, with renewed strength and greater fidelity in our Master's service.

For the Boston Recorder and Telegraph.

A BRIEF VIEW OF THE AMERICAN EDUCATION SOCIETY. WITH THE PRINCIPLES UPON WHICH IT IS CONDUCTED, & AN APPEAL TO THE CHRISTIAN PUBLIC IN ITS BEHALF.

Published by order of the Directors of the Society, November, 1826.

The origin of the American Education Society is to be traced to the spiritual wants of the United States and of the world. It was formed under a deep conviction that the deficiency of well qualified ministers of the Gospel is great, and that no method of supplying this deficiency promises to be so effectual as that of educating, for the ministry, young men of suitable character who have not the means of educating themselves. The highest native endowments, it is well known, are often associated with poverty, and piety is more frequently found in the dwellings of the poor, than of the rich. In every age and country, a large proportion of the great and good have sprung from humble life. Especially, has this been the case with ministers of the Gospel. From the days in which the highest offices of the church were filled by a few plain Galileans, to our own times in which the world has been blessed with the labors of such men as Fuller, and Scott, and Buchanan, and Worcester, and Mills, a majority of the most able and successful ministers has been composed of those, whose early life was spent in neither ease nor affluence.

It is with the hope of raising up many faithful pastors and teachers from among this class of men, that the American Education Society has been established. It seeks not only to aid in supplying the destitute of our own country with the gospel, and in securing such a supply for the future millions who are to inhabit its widely extended territories; but, it aspires to the honor of raising up a full proportion of the labourers to be furnished for the conversion of the world. It looks forward to the final conquests of the Redeemer's kingdom; and it will not have completely gained its object, till the full beams of millennial glory shall have burst upon the church.

All who may receive the patronage of the Society will not indeed be possessed of equal gifts, and cannot reasonably be expected to rise to equal eminence in doing good; while some may disappoint the hopes entertained concerning them;—yet, if an opinion may be formed from the past success of the Society, a greater amount of good influence will probably be produced by it, even after every abatement is made, than any other institution yet established in our country has had the prospect of exerting. Under its fostering care, genius, that otherwise might be slumbered, will be excited and encouraged to put forth its highest energies; piety, that might have

diffused its salutary influence upon family, or a neighborhood, will be made to bless a large community; and talent of every kind will be cultivated and made subservient to the present and everlasting good of thousands and millions of immortal beings.

The Society was organized at Boston in December 1815. The first appropriations to beneficiaries were made in March, 1816; and in December following, a charter with ample privileges was granted to the Society by the legislature of Massachusetts. In adopting a plan of organization, the founders of the Society have aimed at establishing a system which should be simple and efficient, and which at the same time would admit of an easy extension over a wide territory. With this view a General, or Parent Society is instituted, composed of those who were members for life at the time of the annual meeting in May 1826; and of such others as shall hereafter be elected into it by ballot. In this Society is lodged the supreme and ultimate direction of all the concerns of the Institution. Its rules and regulations are conformed to by all who are patronized by its funds. Its anniversaries, though heretofore held in the metropolis of New England, it is expected will hereafter be celebrated in various places as shall be found most convenient or desirable. But for the sake of greater facility, as well as safety, in managing the concerns of the Institution, Branch Societies are formed in different states and sections of the country. Each branch has, by the Constitution, a Board of Directors, whose business it is to superintend that part of the general interest which is entrusted to its care by the Parent Society; it has a special treasury; examines and receives, in concert with the Parent Society, contributions; and appropriates the funds in its treasury to their support. If there is a deficiency of resources application is made to the General Treasury; or, if there is a surplus, it is remitted to the General Treasury. Thus, every Branch cooperates with the General Society, and acts in subordination to the same great object.

The influence of the General Society becomes co-extensive with that of its Branches. Its funds include all which flows directly into its own treasury, and all which passes into the subordinate treasuries; while the number of its beneficiaries comprehends all those who are placed under the special care of the different Branch Societies, as well as those who are under its own immediate supervision.

The advantages of this system of organization are many. It gives the General Society all the energy of concentrated effort, and enables it to watch over the interests of separate portions of the community with the facility of a local society. It produces a division of labor, which is not only favorable to economy, but, considering the nature and extent of the operations of the society, is indispensable. It is calculated to increase public confidence and to ensure public patronage, by introducing numerous checks, and rendering a perversion of the funds difficult. It gives to each portion of the community the advantage of the whole against local embarrassment and failure, in the important matter of obtaining funds to carry forward the general object within its limits; for here, as well as in the economy by which the Israelites were made to support each other in the wilderness, those societies which receive most into their treasury have nothing over, and those which receive least, have no lack. In short, every Board of Directors of a Branch Society is a Committee for carrying into execution the purposes and objects of the General Society. The most remote friends of the Institution are brought into contact with its interests and objects, and may have a personal share in the measures which are taken to promote them.

But the subject of most importance, and that about which the deepest responsibility has been felt relative to the persons to be patronized, and the best mode of assisting them. It would be worse than useless to introduce men into the sacred office who are destitute of true piety; and it could never satisfy the demands of the church to train up men who have neither talents nor energy to give them respectability and influence in society, or whose constitutional imprudence, or other defects of natural character disqualify them to be extensively useful. Against these evils the founders of the Society were anxious to guard, and therefore introduced into the Constitution the following article, which has been made the basis of all the proceedings of the Directors and of their Committees on this subject.—"Qualified candidates for this charity may be aided in each stage of preparatory education for the ministry; but except in very singular cases, no applicant shall be assisted even in the first stage, who shall not produce from serious and respectable characters unequivocal testimonials of hopeful piety, promising talents, and real indigence; nor shall any person be continued upon this foundation, whose instructor or instructors, except in very special cases, shall not annually exhibit to the Directors satisfactory evidence that in point of genius, diligence, literary progress, morals, and piety, he is a proper character to receive this sacred charity; in addition to which each beneficiary, after his admission into any college, shall annually exhibit to the Directors a written declaration that it continues to be his serious purpose to devote his life to the Gospel Ministry."—Art. 6.

It is difficult to conceive of any rule better calculated to guard the funds from being expended upon unworthy persons; and the experience of the Directors for eleven years has strengthened them in this belief. Few indeed have been the instances in which they have had occasion to regret any appropriations which they have made. The more they extend their inquiries, on this subject, the more they are convinced of the correctness of the opinion expressed in their last report—"that an equal number of Christian youth, so variously selected and placed in circumstances, so trying, cannot be found to such a degree consistent and praise-worthy." Still it is impossible for any men always to judge correctly concerning the present and future character of persons in early life. The difficulty is one which grows out of the imperfection of human nature, and cannot be completely obviated while mankind remain as they are.

From the commencement of their operations, the Directors have felt it to be their duty, also, in selecting candidates for the patronage of the Society, to give the preference to such as were desirous of obtaining a thorough preparation for the ministry. They have been convinced that the circumstances of the times, no less than the arduous and responsible duties of the ministry itself, imperiously demand that those who are invested with the sacred office should have every advantage which a course of liberal education can give them. If they are men who could do much good without such a preparation, they would

clearly have the means of doing greater good with it. No one imagines that St. Paul was less useful for having been brought up at the feet of Gamaliel; on the contrary, it is easy to see that this circumstance gave him the power of being more useful. Especially then, it is the duty of ministers now to seek the advantages of education, since it is in vain for them to expect the aid of miracles to supply their deficiencies, as was the case with the apostles and primitive ministers of Christ. The Directors are aware that it requires more time to make this preparation, than it does to pursue a less thorough course. But they are also well satisfied that in the work of the ministry, as in other things, time is valuable in proportion to the means which are possessed of using it to advantage, and this must depend in a great measure upon a man's qualifications for his work, and consequently upon the thoroughness of his preparation for it.

(To be continued.)

For the Recorder & Telegraph.

AMERICAN HOME MISSIONARY SOCIETY.
Messrs. Editors.—There are those to whom it belongs, rather than to an individual in my humble situation, to explain and defend the cause of this institution. I will not presume to take their work out of their hands and impose on your readers an incomplete exhibition of its design, its proposed measures and its resources—especially, when, if I am correctly informed, we are soon to have the whole subject laid before the public by those who are deeply engaged in it, and who thoroughly understand it.

The Society in question, has not yet had its due share of attention from your pages. Pardon me. I mean no imputation on you; nor yet, on your correspondents. But, there has been a wonderful incredulity on the public mind at large in regard to the practicability of forming and carrying out into execution such a system of measures as that proposed by the A. H. M. S. Difficulties have been seen—the mode of removing them has not been so obvious; dangers have been apprehended—perhaps there has not been time for them to be allayed, as no sufficient experiment has been made. I do not say, that such a state of public feeling is wrong, at this point of time—because the subject has been up, but a little while, and comparatively little information has been given; nor can I find it in my heart to blame those who for the love they bear to the Domestic Missionary Society of New England, are unwilling to take "a leap in the dark" for the encouragement of a New Domestic Missionary Society in New York. Veneration is due even to those prejudices of New England, which grow out of the "slow and sure" policy pursued by our forefathers, so much to the advantage of all our civil and religious institutions.

But, if I mistake not it is high time that the subject be understood—and that in this part of the country, we be prepared to act. The part of the New England which takes so much interest in this business, will go far toward determining what shall be the lasting moral character of three quarters of North America—what shall be the religious privileges—nay more—the religious spirit of many millions of our fellow countrymen, down to the end of time. If we do nothing, it will not follow that nothing will be done; for, thanks unto God, there is a spirit waked up elsewhere, that will never sleep until something be accomplished; but if we do nothing, we shall retard the labors of our brethren in other parts of the country; we shall hinder them by our slothful example, and add to those burdens they have cheerfully assumed for Christ's sake, and for the sake of immortal souls. And I confess, that this consideration has on my own mind very great weight. As iron sharpeneth iron, so doth the countenance of a man his friend—but the withholding of countenance and aid where they are reasonably expected to be given, creates a discouragement that our feeble nature ill endures.

Will the A. H. M. S. interfere with any of our existing Domestic Missionary Societies? This is a serious question, and ought to be settled at once—and I think may be settled by a very little reflection.

What does the National Society propose to do? To direct all the moral energies of the church to some single point of desolation within our limits? No. To draw off the funds of Massachusetts, or Virginia or Georgia, or any other state for the relief of our western frontiers, leaving the waste places in those states to provide for themselves? By no means. Its object is to create a sufficient amount of funds in each state, to supply the wants at home, and then employ the surplus in supplying instruction to those states and territories, which are too feeble to furnish themselves, with the means of grace.

The National Society, instead of interfering with societies that already exist, proposes to render them important assistance and to give them greater efficiency, by making them integral parts of one great system, framed by the united wisdom, & carried forward by the combined strength of the religious public. Their present independence of each other, exposes them to continual interference. Several of them solicit contributions from the same churches, and then send their respective missionaries to the same fields of labor. Their collecting agents traverse the same ground, and press their applications on the same class of benevolent individuals, for the same general object; yet, in the name of different missionary societies. The result is, first, the vexation of ministers, churches and agents; and, last, the giving up of special agencies as useless. To this, is to be ascribed the present languishing state of all our local domestic missionary societies—I say languishing—not absolutely, but comparatively so; for where, I ask where is a society of this kind in New England, unless recently formed, and enjoying the first breeze of popular favor, that is able to do more, with all its efforts, than barely hold the ground it took some ten or twenty years ago? And can such societies be said to flourish? They live indeed, and can never die till the spirit of the Pilgrime expires; but, they neither keep pace with the increase of population and wealth, nor with the progress of waste and desolation.

A National Institution, presenting the great object of carrying the gospel into every hamlet of our country—of raising up all the decayed churches in our oldest settlements, and building new churches wherever a sufficient population is found at the west—is precisely what is wanted to give compactness to the body, animation to the soul, and energy to the movements of every existing Domestic Missionary Society. It is the business of such an institution, not to diminish either the funds or the labors of other societies—but to increase both; not to throw away the wisdom and

zeal which have hitherto directed their operations, but to combine and give the best direction to all their intelligence, and warm affection for Home Missions. The want of such an institution has long been felt—and yet till recently, it has not been thought practicable to establish it; and now, when the Providence of God has smiled, and operations have commenced, and their beneficent effects begin to be felt to the remotest of the Union, are there any friends to the religion of the country, who will draw back, and coldly say—"we have neither part nor lot in this matter?" S. A.

From the Connecticut Observer.

OBJECTIONS TO MISSIONS.

A writer in the Vermont Chronicle, in answering the question—"What is the real state of mind of those persons who oppose the great benevolent institutions of the day, from a belief, or a pretence of belief, that they are a system of speculation and imposition upon the public?"—says, "I am acquainted in a town in which some twenty or thirty of these opposers profess to have experienced the influence of renewing grace; and the change which has been wrought in their religious views and feelings, has, in every instance, removed the real cause of their opposition to these institutions. I know that, in general, that class of people whose views we are discussing, are not remarkably well informed concerning the objects of benevolent societies, or the manner in which they are conducted; but I know also, that the persons above referred to, (and a great many others whom I know, and whose cases are similar,) were ready, at once, as soon as their hearts were changed, to approve of these institutions, with their lips, and to assist them with their hands. They already knew that these societies are conducted upon open & fair principles, and are such as ought to be supported. How, then, in view of these facts, can we suppose that the class of objectors above referred to, do in reality believe that the benevolent operations of the day are a system of speculation and imposition upon the public?"

There are other objections made to satisfy conscience, or to cloak avarice, which seem to be no more sincere. A gentleman lately informed us that one of his neighbors refused to give for Foreign Missions, because the town is in debt—and he thought it wrong to send the money away before that debt is paid. But mark the inconsistency. A little time after giving this reason he took his family to a neighboring town to witness an exhibition of a wild beast—and repeated the visit, when the animal was brought to the place where he resided. The thought never seemed to occur to his mind that "the town is in debt"—or that the money paid for the sight would be carried off and spent no better, to say the least, than it would be in the support of Missions among the heathen. If any thing can make the inconsistency more glaring, it is the fact that the individual referred to, professes to be a follower of Jesus Christ—and who commanded His people to "Go into all the world and preach the Gospel to every creature." How excuses and obstacles thicken around us when our 'heart is not in the work! The past—the present—and the future are all summoned to our aid. One compares missions to the crusades—another sees in them only a new edition of Popish aggrandizement for the clergy—a third scrutinizes present operations to find some defects—while a fourth prophesies gravely of the threatening aspect of "coming events" in the political world from the overgrown influence of missions. Yet in the face of all these obstacles and excuses the Gospel will extend. Happy they who promote its progress—and if inspiration speaks the truth—happy they, who "falling on this stone, shall be broken."

WANTS OF THE WEST.

A correspondent writes as follows, from St. Charles, Missouri:—"The wilderness has not become a fruitful field. The moral culture of this portion of God's vineyard, is suffering exceedingly for the want of suitable laborers. Can two missionaries one hundred and sixty miles from each other cultivate a field larger than both the states of Massachusetts and Connecticut? Can they supply a population of 40,000 with the means of grace? Yet if this population were to remain stationary, our cause would not be so urgent. But how different is the fact? At this season of the year the average number of souls that daily pass through St. Charles for the upper counties in this state, I think cannot be less than one hundred. And this emigration usually continues more than two months. I ask then, do we not want assistance, notwithstanding all that our brethren of the different denominations are doing to supply the destitute? Do we not want some champions of the cross to waken the energies of those that have become inert by living years without the means of grace—to shut the infidel up unto the faith—to mould society into a proper form and to call the attention of dying sinners to the words of eternal truth, that they may become wise unto salvation?"—Eda. Rec. & Tel.

An affecting Statement.—During the year ending Sept. 15, 1825, 52, of the 87 parishes in the State that have settled ministers, and 61, of the 88 destitute parishes contributed nothing to the Missionary Society; and there are 50, of the former, and 66, of the latter, from which nothing has been received during the last year. From 23, only, of the parishes that have pastors, and 15, of those that have not—making 38 in all—was any thing received in both years; while 38, of the former, and 54, of the latter,—92 in all—gave nothing in each year; that is—according to the reports of these two years—there are not half so many of our parishes that are in the habit of contributing regularly, year after year, for domestic missions, as there are that never contribute any thing. [Vt. Chron.]

For the Recorder & Telegraph.

QUESTIONS.

1st. How far are Christian parents justifiable in permitting their children in their presence, even when grown up, to ridicule religion and religious persons?
2d. How far are pious parents chargeable for the sins of their children in this particular?
3d. How far may Christian parents, without committing sin, unite with their children in this innocent amusement? Lota.

ANSWERS.

1. Totally unjustifiable.
2. Just so far as they know that their children "make themselves vile, & they restrain them not."
3. Not even so far, as to grant the smile of approbation or exultation. Eda. Rec. & Tel.

RELIGIOUS INTELLIGENCE.

SANDWICH ISLANDS.

Letter to the Senior Editor of the Boston Recorder & Telegraph, dated KAIRUA, Feb. 20, 1826.

DEAR SIR,—Through the blessing of our coadjutor Father, in whose hands are the hearts and destinies of all men, we are made still to prosper in the blessed work to which we are called to devote our lives. The door for preaching the Gospel is opening wider and wider continually, and the inquiring voice is heard from distant and remote parts, asking for counsel and direction in the things that concern salvation.

Besides the congregation which we have collected in this village, we are building up four others in the neighborhood, from 4 to 10 miles distant. The names of these several places are, Holueroa, Kabaui, Keahou and Kainaliu. In each of these populous villages there assemble congregations of from 500 to 700 persons, who behave with the greatest decorum in time of worship, and listen like those who are sincerely desirous of the milk of the word. An inconvenience under which we have hitherto laboured is the want of suitable houses in which to assemble the people; and consequently for the most part they have met in the open air. But I have obtained a promise that they will soon build meeting houses for their and our accommodation. Nor are these the only places where we have been encouraged to hope favorable things. Wherever a Missionary visits, especially if there is a school in the place, the people throng around him in multitudes, and that evidently not with a vain curiosity, but sincerely desirous to hear the word of God. Under such encouraging prospects, who that has the love of Christ in his heart, and sincerely desires the advent of His kingdom, can forbear to open his mouth, and utter forth the word of Him whose right it is to reign in the hearts of every living creature?

I know not but I am judging hastily when I say that the present aspect of things indicates the speedy approach of the kingdom of Christ in these islands; for we know not how soon all these fair prospects may be clouded by adverse events.

But if appearances are any fair criterion of judgment in religious as well as secular things, we may confidently hope that Christianity will ere long obtain a triumph over the remains of paganism. There remains at this day scarcely an advocate or even votary of their former religion. I have taken particular pains in a late tour which I made around this island, to inquire out the ministers of the old Tabu system, and ascertain their sentiments on religion. This class are mostly ignorant as well as others, but they all with one consent have renounced their attachment to and reverence for their former gods. One whom I met in Kaa, on the southern shore of the island, who is a very respectable grey-headed old man, came to me and said of his own accord that he met with the people on the Sabbath to pray to Jehovah. Observing that one of his knees had been dislocated and still remained greatly distorted, I asked the cause. His answer was characteristic; "I once thought," said he, "that it was the god whom I worshipped, but now I think it must have been the Devil." I learned by further conversation that his lameness was caused by sickness, but as he could not comprehend the operation of a natural cause that should produce it, he ascribed the event to a supernatural cause, namely his god. But as the people with one consent now call them, "Akua Debel," the devilish gods, he now concluded that it must have been occasioned by the agency of the Devil. I asked him how his brethren the priests regard Akua Debel, the gods of the volcanoes. Answer, "They do not think them gods, but they do think you suppose that there was once such a god?" "Yes, but she is no more, and now Jehovah is the only true God." Do you pray to him? "Yes, every day I pray for light and salvation." Who taught you that you must pray? "Kapiolani my chief." It ought to be here noted that this person has always lived remote from the Missionaries and has never enjoyed their instructions. The scanty ideas he possesses, he probably derived from Kapiolani, about a year since while on a visit to that place. You may suppose I did not leave him without attempting to furnish a little more oil to his lamp. I left him in the hands of his merciful heavenly Father; and who knows but that we may yet meet him in Heaven?

It is often inquired of us by our friends, whether we possess any of the domestic comforts of life, such as those we enjoyed in our native land. We desire to feel grateful for the solicitude of our friends on this subject, and are happy to answer them that we do possess many comforts by means of their bounty which we once expected to forego entirely. We are also furnished by the natives in some small degree with articles of fresh provisions; and their liberality will doubtless increase with the increase of Christianity. On the whole we have never suffered for want of food or clothing, though at the time of the drought last year we had little else but American beef and pork, and sea biscuit.

I remain, dear sir, yours affectionately,
ARTEMAS BISHOP.

AUBURN STATE PRISON.

Extracts from a Brief Account of the New-York State Prison at Auburn, recently published by G. Powers, Agent and Keeper.

SUNDAY SCHOOL INSTRUCTION.

In the early part of last spring, measures were taken to ascertain the number of convicts who were unable to read; or who had received so little instruction, that they could read only by spelling most of the words. The number was found to be between fifty and sixty. Besides these, there were many others, who, although they were able in a measure to read, were still grossly ignorant. Here was exhibited a striking proof, that ignorance is a fruitful source of depravity and crime. It may not be uninteresting to remark, in this place, that among the whole number of convicts, in this Prison, not one is known to have been ever a member of a Sunday School.

Knowing that in the common course of events, a great portion of these ignorant and degraded delinquents, would be restored to their liberty, and again mingle with society, it was considered to be a solemn duty, to do what could consistently be done, to enlighten their minds; and by instruction, if possible, to elevate their views, and to make them better men; and eventually, more enlightened and better citizens.

The only practicable mode to effect this desirable object, which would accord with their situation and the sentence by which they were confined, was judged to be the establishment of a Sunday School, which was opened in the month of May. Fifty, of that class of convicts, whose ages did not exceed 25 years, and who were the most ignorant, were selected and placed in the School. These were divided into a number of classes, corresponding to the number of teachers.

In classing them, reference was had to their previous attainments. Some could read indifferently well, while others were even ignorant of the alphabet. During the exercises of the School, in addition to learning the scholars to read, great pains have been taken to impress upon their minds a deep and abiding sense of moral and religious obligation.

The privilege, presented these convicts in the opening of this School, was embraced with the

greatest avidity and apparent thankfulness. Their conduct has been uniformly good, and their industry and application unremitting; and it is very gratifying to be able to state, that their progress has exceeded the most sanguine expectations—nor is this all—an influence of a very salutary nature and tendency, it is believed, has been exerted on the minds of many of the members of this School—an influence which it is hoped will be felt through the whole course of their future lives.

It may not be uninteresting to mention the singular effect of this instruction upon an active, but grossly ignorant young Indian, who, a short time since, after asking leave of his Keeper to speak to him, said, that "he had been bad boy, would lie and steal, that he had learnt in Sunday School it was wicked and wanted to go before the Agent, confess and promise he would never disobey God any more." When these scholars have obtained a knowledge of reading, writing and arithmetic, sufficient to enable them to understand, if not to transact the ordinary business of life, it is intended to take another class of convicts, still older, and give them such instruction, as shall be found practicable.

But the means of improvement and reformation can, certainly, be applied to the juvenile class of convicts, with the best hopes of success.

SABBATH SCHOOLS.

We derive the following interesting paragraphs, from the December number of the "Western Sunday School Visitant;" and seize the occasion to say that the Visitant is a small paper published monthly at Utica, N. Y. in the quarto form, price \$1. It is under the patronage of the Western S. S. Union, published by their Agent, G. S. Wilson. He will also commence in January the Juvenile Magazine, each monthly number to contain 16 pages, 18 mo. stitched in a handsome cover, and ornamented with engravings, price \$7 1-2 cents a year. The Directors are attempting to raise money by special subscriptions, to establish a printing press.

Concert Collections.—It gives us great pleasure to state, that the plan of Concert Collections, lately recommended by the Board, is well received by the friends of Sunday Schools; and will probably come into general practice. A plan so perfectly simple, so easily executed, embracing such interesting features, and tending to such grand results, will scarcely meet with an opponent, or even with an indifferent friend.

Chenango.—We learn that the Managers of Chenango County Union have resolved upon raising five hundred dollars for a permanent fund to supply their depository with books. It will be recollected that in this institution, resolutions are not useless documents. We may expect soon to hear that the amount is raised.—Another example from this county worthy of imitation.

Madison County.—By a letter from Mr. W. Hatch, Agent of Madison Union, we learn that town unions have been formed in Hamilton, Madison, Smithfield, Lenox, Nelson, Cazenovia, and probably in Lebanon. Also, that Smithfield is determined to keep its 15 or 16 schools in operation through the winter.

Fernon Centre.—Just as the Visitant was going to press, we received a highly interesting report of this flourishing school. We have scarcely room in this number for the facts contained in the report. A few, however, will be given.

The school has been in existence about three years. It at present numbers 138 regular scholars, besides 15 or 20 who occasionally attend, and 24 teachers.

Of the scholars, seventy-one have hopefully experienced a change of heart—twenty-nine of whom have made a public profession of religion during the past year.

Of the teachers, only four, at the commencement of the school, were professors of religion. Now, twenty-three give evidence of a change of heart—nineteen of whom have attached themselves to the church. Only one remains as a heathen in the desert, that knoweth not when good cometh.

Only one instance of mortality has occurred during the three years of the school, either among the children or their parents.

The present Superintendent is numbered with the hopeful converts. Previous to his conversion, he was entrusted with a Bible class, but soon left the school, conscious of his unfitness for the employment. He was apprehended by the Spirit of God, and brought home to his Father's house.

The officers and teachers of this school have unanimously resolved to join in the concert collections for the employment of a Sunday School missionary in Oneida Co. The Sunday School Concert is punctually observed, together with a weekly prayer meeting for the teachers and scholars. The library is composed of 212 books.

The annual subscription for the support of the school, amounts to about fifty dollars.

Comments upon these facts are unnecessary.

A child who had been reading her prayer book very attentively, at length paused to ask her instructor for some information relative to some of the prayers. "I know," said she "that I can keep from doing bad, and saying bad, but how" she asked with tears, "can I help my bad thoughts?"—Albany Report.

A female teacher, in visiting the families of scholars was accosted by a little girl who begged she might be received into the Sunday School; she said that this lady had taught her brother to pray, and her brother had taught her. They were the children of irreligious parents. Another child was overheard on Sunday morning, in earnest prayer that she might keep the day holy; that she might profit by the instructions of it, and might be enabled to prove other children if she should find them profaning God's holy name.—ib.

A class consisting of five scholars, and residing two miles from the city, have attended the school for the term of three months. Tracts were given them, to be read in their families, and circulated in the neighborhood. One of these was brought by a child to her father, a man now in poverty, and his family in ignorance, but who had seen better days. The father gathered them around him to read the Dairyman's Daughter; this first awakened in the minds of his children the desire of instruction, and the next Sunday brought the father, mother and children to the Sabbath school. The mother said that often she had not bread for her children; but if they could attend the Sunday school, learn to read the Bible, and seek the way to heaven, it was all she should wish or ask for them.—The parents have since become regular hearers of the word.—ib.

Sabbath Schools.—Twelve ministers of New York city give weekly evening lectures, on the contents of a book entitled "Selected Scripture Lessons," which is used by Sabbath School teachers in the instruction of their classes.

Teacher's Guide.—We learn from the Christian Mirror, that Mr. Parkhurst finds sufficient encouragement to proceed with the publication of the paper he has proposed. The second number will be issued the present week; after the first of January, it will appear semi-monthly.

RECORDER & TELEGRAPH

BOSTON, DECEMBER 15, 1826.

Should many preachers be employed in the same place, in time of special awakening?

The harvest is great, and the labourers are few: many therefore cannot properly be spared for one field, while others lie dormant or neglected. It is more agreeable to labour, where God is himself at work, than in the midst of a general stupidity. But the stupid people have the greater need of the warnings of the gospel; and usefulness is the great object of the Christian minister, rather than his own gratification. No more, therefore, should flock into a place where showers of mercy are descending than the necessities of the people require. It often makes short visits among them, catch the spirit of the revival, and carry it to their respective places of labour. If but few additional meetings are requisite in a time of revival; if continual preaching or conversation be unprofitable to alarmed and convicted sinners, then the necessities of the people do not require a multiplication of labourers. Their stated pastor or preacher, if he be favoured with good health, and be competent to the office of a minister of the word, can do the greater part of what is required, in a congregation of ordinary size.—One assistant, in case of his strength failing, or when the work is very extensive and powerful, or when the congregation is large and scattered, or when there are many adversaries, or when some ministering brother has no call to a sphere of labour by himself, may labour with him in the gospel with good effect. The labours of the assistant, however, should be bestowed principally upon public meetings, and upon private attempts to awaken the careless. The guidance of inquirers should devolve on the pastor. These are our opinions. We will now give our reasons for them, and let them have what weight they may deserve.

We think it inexpedient to have many employed, not only because it is a monopoly of preachers whose labors may be needed elsewhere, but on account of the danger of division. Ministers are but men; and though they may not indulge envy, ambition, or any passion directly and grossly sinful, yet they may unconsciously thwart each other's endeavors, and severally attach to themselves followers and partisans. We would not represent this danger as formidable. We believe Christ has many servants on earth, who could labour together in the utmost harmony, or easily compose any occasional jars, in the Christian spirit. But there are so many occasions which furnish to susceptible minds a strong temptation, and the best of men are so liable to err, that the danger seems worthy of notice and deep reflection.

But if the laborers are themselves like-minded, and drink into one spirit, yet they may produce bickerings among their hearers. Each one has his peculiar traits of character, his peculiar manner of preaching, his own mode of conducting his intercourse with the people, and possibly views differing from his brethren on some topics which are at such a time of practical importance. One is more popular than another. One is more acceptable to this class of people, another to that. Their hearers, even established Christians, are too apt to indulge their partialities without calculating the consequences. And soon they cry, "I am of Paul, and I of Apollos, and I of Cephas." The action and re-action of this spirit among the people, and eventually among the ministers, has sometimes been peculiarly lamentable; so that scarcely one of them could say, without condemning himself, "I am of Christ." Instead of co-operating to promote and extend a revival of pure religion, their envious and strife have diverted the minds of men from their eternal interest, and grieved and offended the Holy Spirit, till he has withdrawn his influence.

Where animosities and divisions are not engendered, sometimes an injury accrues to the progress of truth. There are often "shades of difference" in sentiment, where there is an entire agreement on the principal doctrines of the Bible. These are often magnified by the hearers, and thus become the occasion of unsettling the minds of many, and of overthrowing the faith of some. But admit that this effect does not follow, it is at least probable that the truth will be more efficient from the lips of a constant preacher, than from him on one Sabbath, and from a person on the next who is comparatively a stranger. We know that the stated pastor is often strengthened by the occasional labors of his brethren.—Preaching the same doctrine, they add weight to his testimony. By the novelty of their manner, they rouse attention, and are sometimes the happy instruments of awakening those, who have slept for many years on the brink of destruction under the preaching of the same truths. We would not insinuate, that a stranger need be at a loss for topics. Men's hearts are every where the same, and there is the same doctrine for all the sons of men. But, for a profitable selection of topics, and their application to the hearers, acquaintance with the hearers is of vast utility. A knowledge of the habits, sentiments, peculiar feelings, excuses, refuges, and hopes of his hearers, enables a minister wisely to divide the word, and give every one his portion. This knowledge cannot be expected of a stranger, or occasional preacher. And this circumstance is not unworthy of consideration, in reference to the influx of ministers where the Spirit is poured out. The faithful pastor will be thankful, in time of awakening, when solemn, affectionate, pungent preachers come to rejoice with him, to pray with him, and to sound the gospel trumpet, with a clear and certain sound, in the ears of his people. But he will wish, as much as possible, to stand in his own lot, and adopt his repeated messages to the varying condition of his flock. He is ever with them, his eye is upon their motions; he descends their wants and dangers; and he best knows how to bring from the treasury things new and old, applicable to them.

However, assistance is more profitable in public ministrations, than in private intercourse with persons under awakening. A knowledge of previous character and temper, of former exercises,

and a great variety of circumstances, is here more important than in the pulpit or the social meeting. Every man too has his own mode of dealing with inquirers, and can do better among his own flock than with strangers. If a pastor is what he should be, his people are already acquainted with him, will feel greater confidence in opening their minds to him, and place greater reliance on his counsels and directions. We can conceive of exceptions to these remarks. A young and inexperienced pastor, for instance, may feel it a privilege to resign his inquirers to the guidance of a father in the gospel, and himself sit as a learner. But in ordinary cases, we believe it is well for the pastor who understands his duty, to hear the inquiries of the awakened, and try the hopes of converts. If he have twenty helpers, we think he should assign them the part of public preaching and exhortation, and himself conduct the meeting for inquiry.

Where a man is located in providence, there is his field of labour. If the Lord revives his work, he should fill that sphere, provided health and strength of body and mind permit, with the occasional aid of judicious and devoted brethren; brethren who will fall in with his measures, walk in the same Spirit, and hold up his hands in the work. It is unprofitable to a congregation or church, "to heap to themselves teachers, having itching ears." To imagine that numbers, or talents, or eloquence, are necessary for the prosperity of the work, is to rely on an arm of flesh, and depart from the living God.

REV. MR. CORNELIUS.

In our paper of Nov. 24th, we made some statements respecting the dismission of the Rev. Elias Cornelius, at the request, and on the authority of gentlemen of veracity well acquainted with facts, and which were designed to remove an erroneous impression made by what had been published before. It appears, however, that an erroneous impression is still left on the minds of persons unacquainted with the circumstances of the case; and we have been requested to insert documents which may present a full view of the subject, for the satisfaction of those readers who have taken an interest in it. With this request we cheerfully comply, so far as is necessary for a full understanding.

Aug. 28, 1826, the Tabernacle Church, Salem, having taken into consideration Mr. C.'s appointment as Secretary of the American Education Society, and a communication from a committee of the Board of Directors; and having expressed their great reluctance to part with a pastor so beloved and so useful; voted to unite with him, as he had requested, in calling a council to advise in the case. The Pastors invited were the Rev. Messrs. Church of Peabody, N. H., Beecher and Green of Boston, Worcester of Peabody, Vt., Emerson of Salem, Dana of Marblehead, Crowell of Essex, and Jewett of Sandy Bay. The letter missive says: "Our Pastor, the Rev. E. Cornelius, having been appointed Secretary, &c. you are hereby requested to attend, by your pastor and delegate, a Mutual Council, for the purpose of advising the Pastor and Church as to their duty respecting the appointment above mentioned; and to take any other steps relative to the connection between them, which may be mutually desired at the time of meeting."

The Council resolved, as has been published, that in their opinion it was Mr. C.'s duty to accept the appointment, "on condition that his pastoral relation to the church and people be continued. It is also recommended to the church and society to acquiesce in this arrangement." "It is understood and recommended by the Council in this respect, that Mr. Cornelius be wholly released from any obligation to perform pastoral duties, and that the church and society be released from all obligations, at any time hereafter, to provide anything for his support, the whole ordinary support of the Gospel, with all its ordinary perquisites, being reserved for the associate Pastor."

This result having been laid before the church, after mature consideration, they "Voted, that, in the judgment of this church, it is inexpedient to accept the result of the late Council; no one dissenting."

Previously to the passing of the above vote by the church, and after the adjournment of the Council, doubts having been expressed as to the course Mr. Cornelius was required, by the decision of the Council, to take, in case the opinion of a majority of the members of the Council, on this point, was ascertained by Mr. Cornelius; which opinion was thus stated, in writing, by the Moderator, after conference with a majority of the members. "As doubts have arisen whether it was the opinion of the Council that Mr. Cornelius should accept the appointment of the American Education Society, if the church should not consent to his retaining his pastoral relation to them, a majority of the Council are free now to say, that it was their understanding, at the time, that Mr. Cornelius was to be Secretary and Pastor at the same time. If the church should not consent to his being Pastor, he must be Secretary. It was for the Church to decide whether the benefit arising from the connexion should be retained or not. John H. Church, Moderator of the Council."

On the 29th of September, Mr. Cornelius addressed a communication to the church, of which the following are extracts. "My dear brethren. When I requested you to unite with me in calling an Ecclesiastical Council, for the purpose of advising us as to our duty respecting the call which I had received to become Secretary of the American Education Society, it was with the intention, on my part, of submitting my future course of labour to their decision."

"I was prepared, therefore, so soon as that decision was promulgated, to express publicly my acceptance of it. As the result of Council, however, contained a condition upon which the church must decide as well as myself, and the language of which might be variously interpreted, I requested the Moderator, and other members of the Council who voted for the result, to inform me, whether, in case the church should not accede to the condition referred to, I was still to regard it as the judgment of the Council that I should accept of the appointment of the Education Society, &c. received for answer that it was.—It being stated to me that the condition which the Council had annexed to their result would probably not be acceded to, and that it might create a division in the church & society, I made, as will be recollected, the following statement in writing. "In accepting the decision of the late Ecclesiastical Council, I am willing to submit the responsibility of dissolving the pastoral relation I now hold to the judgment of the church and society, and do relinquish to them the right of having it thus dissolved, either at the period of settling another minister, or at any previous time when they may choose; in the mean time, releasing me from my obligation to ministerial & pastoral labor." The vote of the church not to accept the advice of Council leaves me, therefore, no other way of conforming to their result, so far as relates to the appointment of the Education Society, but that of asking a dismission. I am therefore, brethren, reduced to the painful necessity of requesting that my pastoral relation be dissolved, at such time and in such manner as you shall judge proper."

This request having been presented to the church, after mature deliberation the following motion was put and passed, no one dissenting, viz. The Rev. Elias Cornelius having requested a dismission from his pastoral relation to this church with a view to his accepting the appointment of Secretary of the American Education Society, we cannot but express, on this affecting occasion, our heartfelt sorrow that we are called upon again to relinquish the valuable services of a beloved Pastor; especially when we reflect upon the abundant success which has attended his pulpit and pastoral labors, and the importance of the situation which he has so ably and faithfully filled, and in which his

services are so much needed. But, since we see no other way to preserve the unity of the body and the bonds of peace, but by granting his request, therefore Voted, painful as it is, that the request of our Rev. Pastor be and be joyfully dissolved."

KENYON COLLEGE.

Bishop Chase, of Ohio, has been indefatigable in his efforts for establishing a College and Theological Seminary in his diocese. He has made one visit to England, where he secured friends and patronage; he is now in Philadelphia presenting the object there to the friends of learning and religion. The college was incorporated last January, and bears the name of Lord Kenyon, one of its best friends and supporters. Its course of literary and theological instruction has commenced, with 30 students. If buildings and other means were not wanting, the Bishop says that number might soon be doubled many times. It is located in Knox county, very near the centre of the state. The region is fertile, combining many advantages. The College possesses 8000 acres of land, valued at \$18,000. It is proposed to retain one half this tract for a permanent site and domain; the latter to be rented perpetually to tenants, who will forfeit the privilege if they do or suffer anything on the premises which may endanger the morals of the students. This provision is peculiar, among all the colleges of our country, and the Bishop believes it will be a means of preventing evils which no collegiate laws can cure. He intends too that the expenses of students shall be small. At present, for each year of 10 weeks' term, a candidate for orders pays \$50, a collegian 70, a pupil of the grammar school 60; including all expenses except stationary, books and clothing. Besides, the payment of \$500 at one time will secure the education of one student in the arts for ten years; or of two students for 5 years; or of 5 students for 2 years. The payment of \$400 will educate a theological student for 10 years; or 2 for 5 years; or any other number in proportion. For a theological scholarship \$1000 will be received, and the right of nomination belongs to the donor or his assigns.

CHURCH MUSIC.

The interest in this subject, which was recently excited in this city by Mr. Mason's Address, has not subsided, but has apparently received a new impulse. A meeting was held at Hanover Street Vestry, on the evening of the 7th inst.; where the proceedings were such, as to give promise of some permanent improvement in the sacred music of this city. Rev. Dr. Beecher was chairman, and Mr. George Denny, clerk. The subject received a free and full discussion; in which Rev. Messrs. Beecher, L. Dwight, Green, Knowles, Rand and Anderson, with Messrs. Noyes, Snow, and D. Hale, took part. A committee of 18 gentlemen was appointed, two from each church in the Baptist and Evangelical Congregational connections, & one Methodist, to take the whole subject into consideration, & recommend measures for the improvement of music. The meeting very unanimously adopted several leading principles, similar to those which had been advanced at the former and present meetings, as a general guide to their committee. They are, in substance, that sacred psalmody is a very important part of divine worship; that the cause of religion demands an improvement in the present style and performance of it; that it is the special duty of Christians to make efforts for that purpose, and also to prepare themselves, when practicable, to take part in singing; and that the most eligible mode of conducting church music is by a choir, under the guidance of pious men, with whom that part of the congregation who understand music may join.

LECTURES.

Mr. Evans is delivering a course of lectures on Geography and Chronology at Pantheon Hall, in this city. We have not yet found time for hearing any of them; but are assured by good judges, that they are well worthy of attention.—We understand that he teaches, not only by addressing the ear, but by presenting objects to the eye. He exhibits drawings of the figures and costumes of different nations; also of animals, and the productions of the earth, to convey instruction concerning the different climates. This is an impressive and profitable method of instruction, when it is well conducted, and we are glad to learn that it is applied, so extensively as it is by Mr. Evans, to these interesting studies. We hope he will meet with good encouragement, and that many will avail themselves of this opportunity of turning their evenings to good account.

Isle of Shoals.—We have before us "the fifth annual report of the Directors of the Society for promoting religious instruction on the Isle of Shoals," dated Nov. 16th. The number of inhabitants has been lessening, and is now reduced to 64 on both islands. Of these 25 are children, of suitable age for a school. The meeting-house on Star Island was burnt last January, except the stone walls; and the preacher, the Rev. S. Sewall, died on the 16th of March. On these accounts the Directors have concluded, not to employ another preacher; but to continue a school. Miss H. Peabody, who was formerly their teacher, and was eminently successful in her plan of instruction, is expected to resume the station.

BROOKFIELD FEMALE CLASSICAL SEMINARY.

The winter term of this Seminary will commence, on the first Tuesday in January next. In consequence of the temporary absence of the Principal, the direction of the Institution will devolve on the Rev. Mr. Cottle, Superintendent in the department of Natural Science in the Seminary, who has the combined qualifications of an experienced Instructor and Lecturer. There will be a full course in natural and experimental Philosophy, Astronomy, and Chemistry. A complete apparatus, and other facilities are provided for illustrative demonstrations. The term will afford peculiar advantages to students. The Seminary has already attained a pre-eminent standing among similar institutions of our country; and I doubt not it will continue to merit that character. It has recently been enriched, by donations of rare and curious Mineralogical and Geological specimens, which render the cabinet sufficiently extensive, for full courses of demonstrations on these interesting sciences.

SAY
A gene
of Sabb
Church,
ed, and
by stand
Warren
shaw app
Thomas
Grosven
Baptist
dred; w
dresses m
Schools

1. Renan
2. Hawk
3. Musc
4. Afric
5. Schoo
6. Fort
7. Mass
8. Essex
9. Castl
10. Com
11. Nea
12. Bro
13. Bro
14. Afric
15. In th
commen
number
1224; r
school,
inquirin
togethe
the Afric
those w
males, a
began to
have ju
of the sp

First.
Second
Third.
Africa
In the
two ye
There
small so
number
5 school
that tw
dece
School
remarks

1st. Di
2d. Di
3d. Di
4th. Di
In the
ness, b
conver
dressed
are an
IV. s
suppor
Sabbat
timony
portant
Dr. i
the un
nursen
world,
opened
with a
few o
of four
always
than M
ly to e
tion of
Ameri
not ab
ing the
what
just 4
bath
Mr. C
dence
ple. o
of doir
dren i
blesse
than P
ry P
the p
share
that o
unpre
sinne
sacred
claim
De
the B
that
calcu
overl
calcu
almost
the c
devot
worl
be de
in an
ing c
of p
meet
teach
we m
calcu
mod
pleas
great
the p
happ
with
min
of it
of de
scho
the b

De
the B
that
calcu
overl
calcu
almost
the c
devot
worl
be de
in an
ing c
of p
meet
teach
we m
calcu
mod
pleas
great
the p
happ
with
min
of it
of de
scho
the b

De
the B
that
calcu
overl
calcu
almost
the c
devot
worl
be de
in an
ing c
of p
meet
teach
we m
calcu
mod
pleas
great
the p
happ
with
min
of it
of de
scho
the b

De
the B
that
calcu
overl
calcu
almost
the c
devot
worl
be de
in an
ing c
of p
meet
teach
we m
calcu
mod
pleas
great
the p
happ
with
min
of it
of de
scho
the b

De
the B
that
calcu
overl
calcu
almost
the c
devot
worl
be de
in an
ing c
of p
meet
teach
we m
calcu
mod
pleas
great
the p
happ
with
min
of it
of de
scho
the b

